

# DECLARATION

On the behalf of the

## Church of Christ

Usually meeting in *Coleman-street*,  
in Communion with Mr. *John Goodwyn*,  
against the late

## INSURRECTION

Made in the City of

## L O N D O N.

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*Acts 26. 1. Then Agrippa said, Thou art permitted to speak for thy self.*

*Gen. 18. 23, 25. Wilt thou also destroy the righteous with the wicked? That be far from thee — shall not the Judge of all the earth do right?*

*Rom. 13. 3. For Rulers are not a terror unto good works, but to the evil.*

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L O N D O N,

Printed, and are to be sold in *Fleet-street*, 1660.

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DECLARATION

On the behalf of the

Church of Christ

Testifying in Christian-  
ity, and in the  
presence of the  
Church of Christ

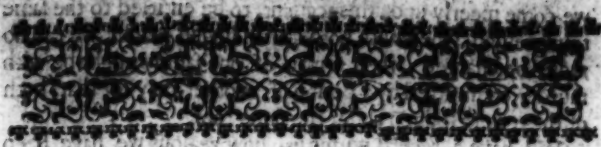
INSURRECTION

in the year 1703

LONDON

Printed by J. Sturges, at the  
Sign of the Anchor, in  
St. Dunstons Church-yard,  
near the North Church,  
in the Parish of St. Dunstons,  
in the County of Middlesex.

LONDON,  
Printed, and are to be sold in Fleet-street, 1703.



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# DECLARATION

On the behalf of the Church  
of Christ, usually meeting in Coleman-  
street, in Communion with, &c.



As the notion is not more common then true, that nothing ought to be dearer to a man then his reputation, and he, who hath out-lived his credit, and honour, amongst sober and judicious men, may seem to have out-lived himself, and hath little or nothing of any value more to lose. And because nothing can be of worse consequence and reception amongst the publick endeavours, to restore the peace and unity of the Nation, then discords, animosities, tumults, and insurrections, we finding our innocency in the late disorders, not to be our full security and just protection in this kind, are constrained to give an account of our selves, in relation to those high misdemeanours, and to make this our Declaration to the world.

We cannot but wonder what should bring us so much as in a suspicion of being countenancing, favouring, sheltering, or any way accessory to the late extravagant and bloody attempt, unless

unless it were, that meeting sometimes under the same roof, we come meerly upon this account, to be entitled to the same transgression, wherewith notwithstanding in reason, we can no more be charged, then a man of one family might be with murder committed by a person of another, only for that, both of them were lodged under the same roof.

We have a record within us, how zealous we have been from time to time against all such destructive principles, as tending to the very ruine of the essence and being of all rule and Magistracy, which we have alwayes looked upon, and sought to uphold, as the useful and necessary Ordinance of God; and have endeavoured what in us lies to abate that unnatural heat, and regulate that ill-nurtured zeal, which in this respect, like *Nebuchadnezzars* furnace, continually evaporated smoke and fire; and this we did, as became us, out of the sense of our duty, for their sake, and for our own, and for the sake of Religion, and the peace of the Kingdom.

As for that strange and unparalleld act, of turning their oratory into a Magazine, and their prayers and tears, the spiritual armour of a Christian, into swords and helmets, and under the pretence of Religion, and the advancement of the honour and kingdom of Jesus, after an hostile manner to enter the City, force the guards, and kill his Majesties good subjects doing their duty, in keeping the peace, we cannot sufficiently declare our utter dislike and deep detestation of such things: neither will posterity believe that attempts of this nature could ever be made by true English men, by fellow Citizens, least of all by Christians professing the fear of God, and faith of the Gospel.

For the Principles leading the late Actors to this sad Tragedy.

1. We concur with them in the common faith, and general expectation of Christs coming again to the earth, he is not removed from us for ever, he is gone *cum animo revertendi*, with a purpose to return to us again at his appointed time. He is that Noble man mentioned in the Gospel, *Luke 19. 12.*

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who is gone into a far Country, sarcastic for himself a Kingdom, and to return. But to think to accelerate and hasten his coming by force and violence, or precisely to limit his time, and fix him a day, either in his person, or in his power, for the erecting for himself a Throne here, is the insolency and immodest presumption of some mens spirits; yea, and is not only irrational, impious, and absurd, but (as very many learned and sober men conceive) contrary to the very letter of the Scriptures, and expresse words of our Saviour, *Matth. 24. 36. Of that day and hour knoweth no man, no not the Angels of heaven, but my father only.* And we wonder the rather at those, who being Predestinarians in their opinions, and holding all things to succeed by the secret force of an irresistible Decree, should thus, *immature* *fact*, preposterously anticipate the heavenly determination, which in due time of absolute necessity must have taken effect, unless they thought themselves particularly decreed and designed *ab eterno* to this miserable enterprise.

2. We enter our just protestation against their unchristian and unman-like principle, after the custome of *Mahomet*, to propagate Religion by the sword: The Gospel we own and profess, is not *Evangelium Armatum*, an armed Gospel; the weapons of that warfare, wherein we serve as Christians, are not carnal, but spiritual: The Scriptures, Reasons, and Arguments, are those offensive and defensive armes that we have taken up, in the quarrel of Religion, and with which, and no other, we seek to defend, propagate and maintain it. If it were their principle to reduce men to the obedience of Christ, in a way lesse mild, rational and convictive, we assure the world it is none of ours.

And though we have made our selves enemies to them, and many of our brethren in the Nation, by our denying all external force and compulsion in matters of Religion, as judging it eccentric and disagreeable, both to the divine Wisdom and the rational creature man, yet we cannot but be still of that opinion, and are the more fixt and settled therein, by the late violent

violent and irregular attempts amongst us.

3. And further, we declare to all the world by this publick paper, what yet we presume hath been enough evinced already in our manners and deportment; that we are far from disowning the present Powers and Dominions of the earth, and in particular that of his Majesty, utterly renouncing that principle, whether appropriately Papal, or by whomsoever owned or professed, *That all temporal power is founded in grace*; since the present *Kingdome of Christ is not of this world*, and that the Rulers and Governours that be, hold not *in capite* of Christ as head of the Church, but (as we humbly conceive) of God the Father, whose Deputies and Vicegerents they are: He it is that pulseth down one, and setteth up another: as it is said, *He removeth Kings, and setteth up Kings*, Dan. 2. 21. For by the same reason, they might null and make void the titles of the present Kings and Princes of the earth, to their respective Crowns and dignities, they might destroy the right, interest, and title of all wicked men, *quatenus* wicked men, to all their earthly inheritances and estates, lawfully purchased, or descended upon them from their Ancestors; then which nothing could be more subversive of weal-publick, pernicious to humane society, and destructive of all right and property in the world: The Kingdome of Christ that now is, being spiritual, seeketh not to intermeddle by outward force or violence with the Kingdomes of the earth that are worldly and external; neither indeed being duly and orderly managed and promoted, can it; so different are they in their natures and qualities one from another: Besides we look upon and follow, both in our principles and practice, Christ and his Disciples, as our best teaching examples, who in the administration of this Kingdome did not detract from, or deny, or edulcorate to those in power and authority, our Saviour himself, injoyning tribute to be paid unto *Cæsar*; and the Apostles pleading subjection to *Nero*, notwithstanding they were such as yielded no obedience or subjection unto Christ in his Kingdome.

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There is no reason then we should either in whole, or in part, suffer under a crime, we never knew of, much less consented unto; or that we should in the least, be thought concerned in the guilt of those persons, since they themselves upon their strict examination, did fully acquit us, as knowing right well how averse, and contrary, both in our principles and practices we have alwayes been to them in all their violent procedures.

And though our own testimony concerning our selves, goeth not farre, either in Law or reason, towards our full justification, yet the credit and authority of our known Principles, diametrically repugnant to practices of this nature, in conjunction with our loyalty, never yet stained with any unpeaceable or tumultuous deportment, under the civil government of these Kingdomes, but constantly testified, by our ready subjection to all its just demands, promoting the interest, honour and safety thereof, according to our power, and opportunity, will (we hope) upon serious reflection, and calme deliberation, be our sufficient vindication. For we are sure, we are so far from being enemies to government (the usual charge brought in against the people of God) that if we have fallen it hath rather been on the other hand, by a constant and uninterrupted submission to all that are, or have been set over us, for conscience sake; we little question, but our moderation in this respect, is knowne unto all those, whose eyes have not been either coloured with prejudice, or weakened by looking on us, in our Christian fellowship, at too great a distance.

And thus we justly seek to vindicate, and clear our selves from the fears, jealousies, and suspicions of the late tumults without further censuring, or stigmatising those, who have already satisfied the Law, and are gone to give an account of their actions, and to receive their final, and more definitive sentence. To close up all

We doe not much complain of that restraint that was laid upon our Christian liberties, in the heat of action, and perplexity of affairs, whilst a perfect discrimination mixt the no-

eems

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Signed on the Behalf  
of the Church by

**John Williams**

...of this, while the Commission states the no-